

BACK TO PRABHUPADA

The magazine of the real Hare Krishna movement

Issue 6, Winter 2004/5

"Defeating tyranny in the realm of thought"

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Srila Prabhupada speaks out on false Gurus

Also in this issue:

*ISKCON Guru condemns
"rotting" GBC*

American Academy of Religion

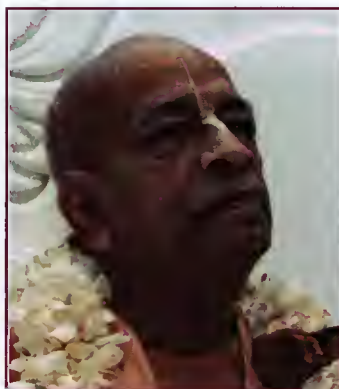
*Satsvarupa's
contaminated Lilamrta*

*Srila Prabhupada's
disciple comes back to
Prabhupada*



Iskcon Revival Movement

Srila Prabhupada: First and last initiating Guru for ISKCON



BACK TO PRABHUPADA

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Welcome to our sixth issue of *Back To Prabhupada* (BTP). In this issue we quote a voted-in ISKCON Guru accusing ISKCON's Governing Body Commission (GBC) of seriously offending and minimising ISKCON Founder-Acarya Srila Prabhupada. Speaking of which, we also examine some passages from the "authorised" biography of Srila Prabhupada, written by Satsvarupa Das (given his recent problems, we think it prudent not to include the title "Goswami" in his name), to prove that this offending and minimising of Srila Prabhupada is not a recent phenomenon.

One of the hardest concepts to grasp for those trained by ISKCON's renegade Gurus seems to be the idea that Srila Prabhupada could remain the current initiating *acarya* for an extended period of time. "How can you say Srila Prabhupada will be the last *acarya* in our line? Where did Srila Prabhupada ever say he would be the only initiating (diksa) Guru for ten thousand years?" they sometimes ask. The facts are:

- Srila Prabhupada established himself as the sole initiating *acarya* within ISKCON in his final, signed institutional directive of July 9th, 1977 (see BTP 1, page 4).
- Srila Prabhupada left no institutional directive that this set-up should ever change.
- The *ritvik* system of initiation he formally established on July 9th, 1977 (but which had already been operational within ISKCON for a number of years previously) required absolutely no physical involvement from him.
- He consistently taught that the physical presence of the Guru was irrelevant (see BTP 2, back page).
- He said ISKCON was non-different from Lord Chaitanya's

sankirtana movement.

- He also taught that this *sankirtana* movement would run for a total of 10,000 years (500 years having already passed since its inception):

"When Sri Caitanya Mahaprabhu appeared, He ushered in the era for the *sankirtana* movement. It is also said that for ten thousand years this era will continue." (*Srimad-Bhagavatam* 8.5.23, purport, emphasis added)

Prabhupada: "This movement will go for ten thousand years without any impediment."

(Conversation, June 5th, 1976)

- Therefore, Srila Prabhupada shall remain the sole initiating Guru within a movement that he claimed would last another 9,500 years.
- At the end of this 9,500 year time period the *sankirtana* movement shall cease to function and Lord Chaitanya's specific process of deliverance will no longer apply:

"It is said that the Krishna consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*." (*Sri Caitanya-caritamrta*, Antya-lila, 3.50, purport)

Allen Ginsberg: "400,000 years. Will people still be chanting Hare Krishna in 400,000..."

Prabhupada: "No. Hare Krishna will be finished within ten thousand years. There will be no more Hare Krishna."

Allen Ginsberg: "Ah. So what will be left?"

Prabhupada: "Nothing." (Conversation, May 13th, 1969)

- Therefore, at some point in time, there must be a last *acarya* for the *sankirtana* movement inaugurated by Lord Chaitanya.

The above outlines the IRM's official position.

Given the above, why should it be so hard to accept that Srila

Prabhupada will be the only *acarya* for ISKCON, which will last for the next 9500 years? After all, it was Srila Prabhupada who fulfilled the original prophecy of Lord Chaitanya: *prthivite ache yata nagaradi grama / sarvatra pracara haibe mora nama*: "In every town and village on this earth the glories of My name will be chanted."

He also established a system whereby he could initiate long into the future via priestly representatives (*ritviks*). So there is really nothing left for a future *acarya* to do; Srila Prabhupada has already done everything:

"There is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavour. Whether I am present or not present, it doesn't matter." (Srila Prabhupada Arrival Speech, May 17th, 1977, Vrindavan)

To insist that Srila Prabhupada cannot possibly be the only *acarya* for ISKCON is therefore an arbitrary and unsustainable assertion. Certainly within ISKCON there is no institutional mechanism by which Srila Prabhupada can legitimately be replaced as the initiating Guru. That much is certain. The purpose of BTP is to constantly demonstrate the fact that those persons, posing as saintly men, who have usurped Srila Prabhupada from his rightful position within ISKCON have absolutely no valid reason for doing so. It is not that we enjoy criticising for the sake of it, but, as Srila Prabhupada said:

"Our business is to point out who is not a saint." (Srila Prabhupada, Morning Walk, April 10th, 1974)

Please feel free to write to me at the following address if you have any questions, criticisms or comments: irm@iskconirm.com Hare Krishna.

Yours in the service
of Srila Prabhupada,
Krishnakant, Editor



Letters to the Editor

"All Glories to Jagad Guru Srila Prabhupad. Thank you for the information passed on in issue 4 of BACK TO PRABHUPADA and to all the devotees world wide. I am a das willing to learn and hear more about Srila Prabhupad's instructions. Of course Srila Prabhupad warned that "I have built a House in which the whole World can live. Don't Spoil it." Please kindly assist me to have a copy of "The book the G.B.C don't want us to read - THE FINAL ORDER". I shall be obliged to hear from you so as to pass on this wonderful information. It's now or never."

Vidura Das, University of Benin, Benin City, Nigeria

"I found BTP4 the best so far. The color, Prabhupada picture and most importantly, the articles were very well documented and explained. It will be a nightmare for the GBC, just like Satsvarupa's art, because it is impossible to defeat. It's very intelligent to put an article from a woman devotee. It will be an inspiration for the matajis to think about because usually they are not inclined to study this subject. BTP is a magazine with a perfect balance. Information, presentation of Srila Prabhupada's instructions, explanations, participation of the devotees. No fanaticism or sentimentalism. Only the truth."

Govinda Prema Das, Paris, France

"Yes I did get BTP4 and it was excellent. The Satsvarupa dasa (Goswami?) article was hard hitting and final for the supporters of the GBC camp. How can they show their faces after that piece of work? I mean that was a total demolition job. Only shameless ticket holders on the ISKCON gravy train could survive that one. The blind leading the blind."

Mandapa Das, Queensland, Australia

"Hare Krishna! I am so happy I looked into the IRM. I support the IRM view as the correct instruction of Srila Prabhupada. Before when I lived in New Vrindaban, I was ig-

norant of the Ritvik system and always thought one needed a living Guru. Now many years later, I came across IRM material on the net, on E-bay no less! Well now after reading the BTPs and The Final Order I am a full supporter. I am unemployed at this time, but as soon as I get some income, I want to make a donation to the printing of IRM materials. Also if you know of anyone in my city, please contact me, I have no physical association at all. The more the IRM acts as Prabhupada's diligent devotees, the GBC will have to succumb to the Acarya's order. Thank you."

Tim Croft, Kentucky, USA

"Shri Prabhupada Swami was a saint and a scholar of great eminence. We owe it to him and to the public at large to get at the bottom of the truth and come out clean of this mess once and for all."

P. Joshi, London, UK

"Hari bol. I have found BTP to be very sincere and direct. It demonstrates hope and transparency in all the negativity surrounding ISKCON. BTP is a better compass to aid the sankirtan movement. Keep up the good work. Hare Krishna!!"

Bhakta David Nollmeyer, California, USA

"In the name of Sri Prabhupada, Krishna and sastra dharma, these 11 demon gurus have misused Iskcon's property and wealth for their sense gratification. Krishna will never forgive them. "For every action there is a reaction". How can they forget the divine messages of Sri Prabhupada? They are not worthy of calling themselves as the disciples of Sri Prabhupada. They have betrayed their divine guru. If Iskcon will let these gurus to continue with their demonic work then the Iskcon is damaging the whole Iskcon organisation throughout the world."

Ranjit Solanki, Leicester, UK

"I received the BTP magazine. Thank you very much. I appreciate your cause and agree with you on most of the important issues."

Uddharana Das, Oregon, USA

"I accept Srila Prabhupada only as my guru. No one else. The miracle of his transcendence is in his books. Real GBC 'holy men': remember when a 'guru' ordered Sulocana shot to death in LA in '84? ISKCON bogey-yogis gotta go! The thieving frauds. I need previous issues, if possible."

The guru gang must be deposed as an offering to Lord Krsna, by force, if necessary, as the fate of the entire world is at stake. "Where good arguments fail, violence is a necessity"

Michael Ladigo, California, USA

"Please do not send us any correspondence - we get it all the time and there is never any phone number - we don't like it and we always put it in the bin straight away - which is sad to put Prabhupada's picture in the bin. We are staunch followers of Goura Govinda Swami and do not have time for these things."

Nruhari Dasa and Pritilaksana Dasi, Borehamwood, UK

[Editor's Note: We can see practically how being a "staunch follower" of one of the unauthorised Gurus leads to automatic disrespect for Srila Prabhupada. Indeed, Srila Prabhupada states: "There is no difference between me and my picture. Therefore we should honor and keep the pictures in that spirit. If we throw pictures this way and that way, that is offense. The name and picture are as good as the person in the spiritual world." (SP Letter to Jadurani, 4 September 1972)]

"The book is eye-opening, which has many logical, authorised back-up arguments for the IRM movement, and it helps us to preach to the followers of the Gurus."

Krishna Prasada, Bangalore, India

"Thank you IRM people prabhuh."

Just recently came into contact with you folks and your literature (at recent ISKCON L.A. and also S.F. Rathayatra festivals). I've been pretty much out of touch with everything and everyone for many years...I was probably one of the

very first of all my Godbrothers and sisters to know that the so-called appointment of gurus was a crock of sh** (excuse my Yiddish). I joined ISKCON in 1969. I was 17. I love ISKCON. It was my beloved home, school, family, refuge...Prabhupada was our lord and master. Then Srila Prabhupada left and my beloved ISKCON was usurped and stolen. Such a horrible terrible thing happened. Please bring my ISKCON back to Prabhupada. I want my home - my sanctuary - BACK! I'm happy to know that you folks are actively crusading to make the truth known and to challenge the ongoing pathetic, pitiful, tragic, aggravating and idiotic lies began being perpetuated 27 years ago. Keep up the good work. P.S. I was the International Secretary of ISKCON '69-'79 but I had to resign because of what happened."

Swarup Das (Steven Hebel), California, USA

"I just received all the BTP back issues! Thanks sooo much, now have TWO of each, great for my collection. I read the latest each morning during breakfast and they are like reading successful battle reports from the front. Indeed they are that! Maya's armies are moving forward quickly which is what we want... a fast approach to purging the collective karma, thereby giving more lead time for Krsna's army to follow their path in hot pursuit."

Hasti Gopal Das, Toronto, Canada

"Thanks for sending Back to Prabhupada magazine. As you are all devotees of Lord Sri Krsna be merciful unto me and guide me in this divine and valuable Krsna consciousness."

Seenu Reddy, Bangalore, India

"Thanks for sending free magazine to us and you are doing good cause for the upliftment of people all over world."

Gulshan Nayar, New Delhi, India

"Hare Krishna. This is a fantastic effort to bring back the golden days of ISKCON."

Dilip S., Bangalore, India

Letters to the Editor *(continued from page 3)*

"Hare Krishna, I am writing to you from Chicago and I am subscribing in the name of my friends from Poland. I just came to know that they never heard of IRM and are very eager to know more. Kindly send on the above address all available issues of BTP. I myself am very grateful to you for the BTP and Final Order. It is unbelievable that you confirmed all my feelings, suspicions and realizations... Keep up good work of spreading the truth! Jaya Srila Prabhupada!"

M. Marchewka, Chicago, USA

"I received the copies of BTP and was relieved to see in print something that has been on my mind for a LONG time. I've never been an ISKCON member but have read lots on the Hare Krishna movement. I would love to read 'The Final Order'. Aloha!"

Mike Teehan, Hawaii, USA

"I am shocked by reading the BTP. I am very much eager to know more about this, as it is related to my life most prominently. So please send me more literature as soon as possible. Thanks."

Aasheesh Singhe, Mathura, India

"I have been reading a copy of your magazine recently. The contents are not new to me, but are like a breath of fresh air compared to all the lies and false adoration that most people like to throw around. Although, even as a non-devotee, I always detested and recoiled from any politics, I sense that this issue is more important than my natural tendency to look the other way and pretend I don't know what's going on. I want to be more informed. It is crucial that Srila Prabhupada's position be recognized by as many of us as possible. Thank you for your courage to step out in the open and speak up!"

Bhakti-Lata Devi Dasi, Alachua, USA

"Thanks very much for sending me the Back To Prabhupada magazines which I received a few days ago. I appreciate your position on various topics very much. My situ-

ation is such that I agree with IRM, as near as I am able to discern. I ran into ISKCON in 1970, Sankirtan in Harvard Square, Alston (Boston) temple. Satsvarupa was Temple President and Jadurani convinced me to spend the night at the temple. So I lived some on and off in the Boston temple and also for almost a year at the Henry Street temple in Brooklyn. The whole time I was there, Srila Prabhupada never came as he was traveling. I was pretty screwed up back then, and after growing up in the country, New York City began to freak me out. I left the temple and went back to school, got married (twice), had children, etc. But I stayed in touch with ISKCON the whole time and was a Life Member from both the New York and Boston temples. I did see Srila Prabhupada one time, when he came to Henry Street, so I will never forget that. But I am pretty sure he never heard my name. Niranjana Swami took me with him on a trip to Vrindavan once in the 80's, but I never took initiation from anyone. So at this late stage in my life, the idea of initiation is an important one to me, and I have been offered initiation (a few years ago), but have not done it. Now, it has become pretty clear to me that to take initiation from any of the now-living people I have heard of is fairly flawed. Everyone I know has some significant flaw compared to Srila Prabhupada. So IRM I find to be very good news. Of course I have followed IRM's activities for some time, but of course since moving to Alachua its position is becoming more significant to me.

I am always trying to remember just what it was like the first time I walked into the Boston (Alston) temple on that warm fall evening, and saw the big painting of Narada Muni, took prasadam, attended mangala arotik and saw the deities, etc. That is a good thing to meditate on. So please keep up the good work, I will do what I can to

support you in your efforts. Hari bol! Jaya Srila Prabhupada!"

Charlie Grandgent, Alachua, Florida, USA

"Impressive publication. I have had personal experiences with Anuttama dasa, Ravindra, Bhakti Tirtha, Romapada, and Ramesvara. I think you are on the right track."

Jeffrey Walters, New Mexico, USA

"Great publications needed to be circulated (BTP) finally in the hands of true devotees."

Alexander Revere, Toronto, Canada

"I have always felt incomplete in my Krsna Consciousness but now I am beginning to realise that Prabhupada is the only spiritual master. I now feel I am on the right path, thank you."

Graham Edward Savage, Potters Bar, UK

"Hari bol! I cried once because I had missed ISKCON at its best (I'm 26) and really wanted to join, to be back when Srila Prabhupada was alive, I am overjoyed to learn of the revival movement."

Matthew Dwight, Victoria, Australia

"Did devotees (false gurus) think they could cheat Lord Krsna? They didn't understand Prabhupada's books!"

Christine Cullen, Oldham, UK

"Thanks for the magazines. Read Final Order. Agree. It is a pity that the movement which is so wonderful founded by Srila Prabhupada has to be once again re-established in the true sense.

All the best."

Krishna Bhat, GMR Group, Bangalore, India

"Thank you very much for the issues of Back to Prabhupada, and for putting 'INFORM' on your mailing list."

INFORM (Information Network Focus On Religious Movements), London, UK

"Thank You sooo very much for exposing these little fools who call themselves 'Gurus'. I can only imagine how happy Srila Prabhupada would be if he found out what a wonderful service you're doing. I have been seeing these so called gurus fall down and with the recent fall down of Satswarupa das

who was like the bogus guru ring leader, I can only imagine how many more bogus gurus are about to fall. In the current issue of Back to Prabhupada you have published that absolutely ridiculous letter of his to his disciples regarding him playing the Coltrane song and "My Funny Valentine". That was more than enough to label him as a mental patient. But again, labha puja and pratishtha ("profit, adoration, distinction" – Ed.) grabbed him yet again to make him write that nonsense that with my blessings you can take siksha ("instruction" – Ed.) from the many other bogus gurus. His disciples should have understood that the man was crazy. I mean putting a Coltrane song on the level of a Krishna bhajan? My Grandmother was in total disbelief as she is his disciple. She had taught me since I was very young to respect him as he is a very senior Shрила Prabhupada disciple but I had always thought he was kind of weird. And then 2 years ago I saw this video of him painting his absolutely grotesque artwork and then saying "When I paint I express myself freely, like a child." Immediately I told myself, "No more respecting this one, he's just lost his marbles." The worst part is that he still thinks his disciples should love him and worship him as their dear guru. Hari bol!"

Radhika Devi Dasi, Age 12, California, USA

"The best wishes to IRM! I am glad to learn the truth about the real ISKCON"

Anil Krishnadath, Utrecht, Holland

"I offer my humble obeisances to you with heartfelt devotion. I hope you will guide and bless ISKCON Bangalore to keep up the hopes of being true followers of the sankirtan movement.

I also seek Lord Chaitanya Mahaprabhu's blessing for the devotees of ISKCON Bangalore and of course on all the fallen souls of this material world."

R. Sreenath, Bangalore, India

Prithu: The abusive nature of a Guru hoaxer

In our article on Satsvarupa das (BTP 4) we made the point that the great ISKCON Guru hoax is disastrous both for the Guru and his poor disciples, since they waste their entire lives worshipping a conditioned soul, rather than the genuinely self-realised *acarya*, Srila Prabhupada.

Recently Prithu Das, one of the 80 voted-in Guru hoaxers, stepped down as an ISKCON Guru, admitting:

"I have been failing to follow our spiritual principles for a good while."

(Resignation Letter, Prithu Das, October 21st, 2004)

According to Srila Prabhupada, one who does not follow the regulative principles of spiritual life is not even considered human:

"The human life is meant for regulative principles. Just like we are insisting our students only for regulative principles just to make them real human life. No regulative principle means animal life. Animal life."

(Srila Prabhupada Room Conversation, June 11th 1974)

The fact that someone would allow himself to be worshipped by his disciples as being *saksad-hari*, "as good as God", for many years, knowing full well that he was not even acting on the level of a human being, exposes the depraved hypocrisy of ISKCON's deviant Guru system. It is also apparent that the motive for Prithu finally admitting his less than human status, despite posturing as the current representative of an infallible chain of *mahabhagavatas* (top-most devotees), was not in any way rooted in a concern for the welfare of his disciples. As Prithu writes in his resignation letter:

"I have been going through a period of massive depressions and my experience has been, and at times still is, a nightmare of intense unhappiness, utter hopelessness, coupled with feeling of abandon-

ment and helplessness. (...) For me to get to a better place it is clear that I need first of all to be honest with myself and with all of you. Further, I need to resign from my service of initiating guru and discontinue guiding my disciples in that capacity."

(Resignation Letter, Prithu Das, October 21st, 2004)

Just as Satsvarupa only admitted his illicit affair after he had been outed on the internet, so Prithu only stood down because he felt unhappy. So never mind where his disciples were going



Prithu Das: Displaying a shirt that rather optimistically claims "ISKCON: It's getting better all the time"

to end up in their next lives (see page 10 for details on the destination of false Gurus and their disciples), Prithu's main concern was to get himself "to a better place" so he did not feel so miserable.

It seems not to occur to Prithu, or other Guru hoaxers like him, just what damage they inflict on all those they mislead. Indeed, one wonders just what sort of person could cheat others so determinedly and persistently over so many years without any shred of concern, other than his own personal happiness. We get a slight glimpse of the man from this account from someone who knew him very well indeed, his wife, Rambhoru Devi Dasi:

"On numerous occasions, my youngest son, now 4, and I were stalked and attacked by local Brijbasis, while we traveled alone without the protection of a husband. My husband knew this, but

he never attempted to protect us from these dangers by staying with us. He remained comfortably living in the temple compound. (...) On several occasions my husband expressed his desire for me to fan him with a peacock fan and offer him arotik like a "real" Vedic woman should. When I refused to do this, he would become insulted. (...) I returned to Vrindavan to discover my son, Nila, living in the so-called care of my husband's disciples who had been instructed to beat and lock him in a room, should he not com-

ply with their instructions. They did this several times. Before Nila ran away from the Gurukula for the last time, Prithu had personally beaten him and sent him back to school, feeling betrayed and unloved by his father. (...) For years, we have been unsupported by ISKCON while my husband has gotten virtually a free ride. His disciples have paid his air fare to places around the globe. He has slept in the best of facilities; eaten his choice of foodstuffs; spent months and months in some of the best vacation spots around the world recuperating from diseases, spending over \$10,000 getting his teeth fixed or hiding out somewhere writing a book that mysteriously since 12 years never gets finished." (Letter from Rambhoru Devi Dasi, Wife of Prithu Das, October 24th, 2004)

Prithu has not denied any of these specific allegations in his response to the above letter, but rather admitted he was very ne-

glectful and abusive, and so we can only assume they are true. It would appear that the unauthorised acceptance of worship bewilders the mind of a conditioned soul, making him a danger to everyone around him. Prithu has abused Srila Prabhupada by stealing his rightful disciples for himself. He has abused his disciples by misdirecting them from exclusive worship to Srila Prabhupada. He has abused his own wife and children by failing to protect them and having them beaten, and for good measure, according to his wife, abused himself too. What a nightmare. After all this you would think Prithu might have learned something? BTP publisher Sudama Das put the following question to him in a recent email exchange:

Sudama: So why not now come and join the IRM and help us re-instate Srila Prabhupada as the diksa guru for ISKCON, instead of continuing to help your guru godbrothers to live the lie?

Prithu: Well Sudama Prabhu, I love u, but that concept I am not really convinced about. Nor do I support taking a high profile as a spiritual master similar to Srila Prabhupada's and rather keep it simple. Very simple.

However that disciples of SP are not supposed to initiate (provided they are fit to do so) I can't believe, and so I suppose here we won't be able to agree.

(E-mail exchange, October 27th, 2004)

Whether the bogus Guru accepts "simple" or elaborate worship is of course irrelevant. He should not accept any worship due to Srila Prabhupada. Thus it is clear Prithu has learned nothing, and will be happily promoting the great Guru hoax for the foreseeable future. In this way he will ensure that the spiritual abuse of innocent people will continue unabated.

BTP editor at the American Academy of Religion

In issues 2 and 4 of *Back to Prabhupada* (BTP), we highlighted the successful presentations given by the ISKCON Revival Movement (IRM) at two of the world's most prestigious academic conferences: the Annual Meeting of the American Family Foundation, or AFF, the world's largest anti-cult organisation; followed by the CESNUR (Center for Studies on New Religions) 2004 International Conference, the world's largest academic organisation dedicated to new religious movements.

In Nov 2004, Krishnakant – the editor of BTP and the author of the IRM's foundational publication *The Final Order* – was invited to yet another major scholarly event; this time it was the Annual Meeting of the American Academy of Religion, or AAR. The AAR is the world's largest and most comprehensive academic organisation dedicated to the study of religion, with over 9000 members. Its prestige is recognised around the world. The famous Ford Foundation has awarded the Academy with a grant well in excess of a quarter of a million dollars; while HarperCollins, one of the world's leading publishing houses, announced just prior to the conference: *"We are always excited to participate in this convention...it brings together the top religiousists in the world."*

Over 7500 delegates descended on the San Antonio Convention Center in Texas for the 2004 Annual Meeting. Krishnakant had been invited as part of a group of scholars who would question and interact with representatives of ISKCON, the Unification Church and the Church of Scientology. Of course, Krishnakant was invited specifically to address the presentation made by ISKCON, which was represented once again by **GBC member and Director of Communications, Anuttama Das.**

Krishnakant met some schol-

ars from previous conferences, one of whom greeted him by asking whether he would be presenting, or whether it was the "bad Hare Krishnas" who were going to be speaking! Clearly, the message regarding the existence of a valid, alternative movement that is based on the unadulterated teachings of ISKCON founder and Guru Srila Prabhupada is reaching the highest levels of academia.

In his talk, Anuttama outlined claims that ISKCON was not a cult, but part of a 5000 year-old tradition, which was now much more "open" and "integrated" with the secular world, and which was ma-



Anuttama Das: ISKCON's Director of Communications faced questions on ISKCON violence from BTP editor and conference panelist, Krishnakant

turing as an organisation, and acting with integrity.

During the follow-up session after the talk, Krishnakant challenged Anuttama to explain the dichotomy between claims that ISKCON was more "open" and "integrated" with the outside society, but was more oppressive and closed than ever to divergent opinions from its own members. Krishnakant then catalogued evidence for this in terms of the bans and violence ISKCON has inflicted upon those who are promoting Srila Prabhupada as the bona fide Guru of ISKCON.

One recent example, follow-

ing on from previous BTP reports of ISKCON violence, is the gang assault on September 5, 2004 by up to 10 male Indian "devotees" on three defenceless victims: 50 year-old monk **Madhusudana Das; Mr. Ravi Patel (Revatinandana Das);** and Mr. Patel's daughter **Rukmini.** The assault took place on a public road outside Bhaktivedanta Manor, the ISKCON UK headquarters, during the Janmasthami festival. All three were lawfully and peacefully distributing leaflets highlighting the banning of devotees from the Manor by Temple President **Gauri Das**, when they were surrounded and attacked by the thugs. The police have officially recorded this entire episode in which a young girl armed only with leaflets was shamelessly and violently assaulted by a gang of male "devotees" as **"Crime reference J2/04/1568: Hate crime on the basis of religion"**

Many of the other scholars who had not been exposed to this viewpoint were clearly surprised to hear such things, since Anuttama has been working hard for the last several years trying to convince the academic and anti-cult community that the current ISKCON institution is not a violent cult, but a respectable religious organisation.

Later, following a "cross-examination" of Anuttama by some of the other scholars present, one of the organisers of the meeting began to ask another question. However, surprisingly, he said that he wanted to ask this question *not* to Anuttama, but to Krishnakant! He asked Krishnakant what the relationship was between the IRM and the Hindu community. Krishnakant responded that it was very good, specifically because the Hindu community does not believe that worshippers should be banned from temples. He went on to detail the work that the IRM is doing, for example, with the

Hindu Council UK, a consultative body to the UK Government for British Hindus, to appraise them of the banning of Hindus being carried out by ISKCON temples in the UK, which are themselves members of the National Council of Hindu Temples and the British Hindu Forum! Krishnakant stated that the conservative Hindu community is generally aghast at the misdeeds of the various ISKCON "Gurus" exposed by the IRM, who have, to quote HH Jayadvaita Swami, one such current ISKCON "Guru", *"usurped and misused money, and diverted other ISKCON resources for their own personal sense gratification"*, and *"had illicit sexual intercourse with both women and men, and possibly children as well."* Thus the IRM's relationship with the wider Hindu community was not only very good, but getting even stronger as Hindus become more aware of the work of the IRM.

Anuttama did manage to circulate a booklet published by ISKCON Communications, entitled *"ISKCON and Interfaith: ISKCON in Relation to People of Faith in God"*. The booklet itself contains a number of moral platitudes such as "Always be honest and truthful", and holds up "Respect", "Tolerance" and "Good behaviour" as principles for ISKCON members to follow when interacting with people of different faiths. Yet after the evidence presented of lies and violence perpetrated by ISKCON against members of its own religion, the scholars could be forgiven for thinking that this is just another cynical public relations exercise by the GBC. Indeed, the booklet even quotes the response of some scholars, such as the German theologian **Prof. Dr. Ulrich Dehn** who, *"reflecting previous unhappy encounters"*, also challenges ISKCON to match the *"theory of its interfaith statement with practice."* We couldn't agree more.

The hoax that Jayapataka built

Srla Prabhupada left final instructions on all aspects of his ISKCON Movement before his physical departure in November 1977, including how his book trust (BBT) should be run, how various properties should be managed, and of course how spiritual initiation would continue within ISKCON. For the latter, he left in place a simple, clear, easy-to-operate system as set out in his July 9th 1977 management directive (reproduced in issue 1 of BTP). In this system, Srila Prabhupada remained the sole initiating (*diksa*) Guru via the use of representational priests (called *ritviks*) who were to initiate new disciples on his behalf.

Immediately after Srila Prabhupada's departure, the Governing Body Commission (GBC) of ISKCON decided to scrap this simple, single Guru system, and instead operate a multiple Guru system, with the eleven appointed *ritviks* all miraculously transforming themselves into fully-fledged *diksa* Gurus. There was just one problem. Srila Prabhupada had left no instructions on how to operate such a complex system, since that is not what he had set up. The GBC knew that if they simply concocted out of thin air, without any sort of authority, a radically new system, then it would be extremely hard to sell it to the rest of the Movement. So in early 1978, they decided to approach one of Srila Prabhupada's senior Godbrothers, His Holiness Sridhara Swami, and get him to lend some credibility to their deviant plans. With this in mind, a number of senior ISKCON leaders went to visit him at his ashram in Navadvipa, West Bengal. Jayapataka Maharaja (one of the eleven appointed *ritviks*) started the ball rolling:

Jayapataka Maharaja:

"Maharaja, when our Srila Prabhupada left, then he has given instruction that for initiating and

for carrying on the sampradaya there would be eleven - in the beginning, he appointed eleven devotees, his disciples, to be initiating spiritual masters or to accept disciples and in the future that number would also be able to be increased. So we wanted to take your advice on some points as to various details of how these initiating spiritual masters should deal with certain questions. If we could ask questions to you then?"

Srila Sridhara Maharaja:

"yes, you may ask."

(GBC conversation with Sridhara Maharaja, March 1978)



Jayapataka Swami: he misled HH Sridhara Maharaja so he could build the Guru Hoax

As we can see, Jayapataka Maharaja straight away seriously misleads Sridhara Maharaja as to what Srila Prabhupada had requested. Nowhere did Srila Prabhupada ever order any of the eleven *ritviks* to accept their own disciples. In nearly thirty years of asking, the GBC have never been able to come up with any such evidence. Being as thorough as he was, firstly Srila Prabhupada would have clearly ordered such a Guru system with some sort of signed directive or approved GBC resolution, and further, he would have told the GBC how to operate it. We are expected to believe he did neither. The very fact that the most senior leaders in ISKCON were frantically trying to construct a new Guru system, strongly indicates the whole idea was their own invention. Jayapataka

Maharaja continued:

"He has given explicit desires, but he told us that, on other technical points and other matters of philosophy, if there was question we should approach you."

(Jayapataka Swami, GBC conversation with Sridhara Maharaja, March 1978)

There is not one shred of relevant evidence either for these alleged "explicit desires", nor for the fact that Srila Prabhupada wanted his disciples to approach any of his Godbrothers for advice on "matters of philosophy" pertaining to running a multiple Guru system. Jayapataka's statements

The above is once again a total fabrication. Nowhere did Srila Prabhupada ever say "after he disappears that these *ritviks* would continue as initiating spiritual masters". If such an instruction exists, please let us see it!

It was on the basis of such blatant disinformation that Sridhara Maharaja gave his advice, the outcome of which was the abysmal GBC paper, *The Process for Carrying Out Srila Prabhupada's Desires for Future Initiations* (see http://www.gosai.com/chaitanya/gbc/78_gbc_paper.html - The paper is also archived at http://www.iskconirm.com/GBC_1978.htm).

This position paper set in motion the now defunct "Zonal Acarya" system, which lasted for nearly a decade, during which time thousands of Srila Prabhupada's original disciples were driven out of the Movement by the power-crazed *ritviks*-turned-zonal-Gurus. To be fair to Sridhara Maharaja, even though he had been told a complete pack of lies, he was still able to foresee future difficulties with having a non-absolute body such as the GBC overseeing and regulating a bunch of Gurus (who are meant to be entirely autocratic and absolute):

Sridhara Maharaja:

"A most difficult thing, a non-Guru comes to regulate the Gurus. Is it not?"

(Conversation with the GBC, March 1978)

Just one of the many possible anomalies that arise when you concoct a Guru system on the basis of a hoax. Sridhara Maharaja was later hypocritically dumped and blackballed by the very same GBC who had used him to grab power for themselves. To this day, the remaining *ritviks* are still struggling to find a viable Guru system. Unfortunately, the system they appear most unwilling to re-introduce is the very one Srila Prabhupada originally gave them, namely the *ritvik* system.

Coming BACK to Prabhupada



by Adridharan
Das, Calcutta,
India

I was initiated by Srila Prabhupada in 1975 at the ISKCON Miami temple in Florida, and have always served in ISKCON and remained Srila Prabhupada's disciple ever since that day. Hence, one may wonder how it is possible then for myself to have come BACK to Srila Prabhupada. Please read on and hopefully all will become clear!

It was in 1975 while attending University in Miami that I came across a *sankirtan* (chanting/preaching) party on Fort Lauderdale beach. While sitting on a bar stool overlooking the beach, I heard the transcendental chime of the *karatalas* (cymbals) – and it so intrigued me that I walked over and bought a *Back to Godhead* (BTG) magazine off the devotees. I went back to the beach along with an invitation to join in the festivities celebrating the appearance of Lord Chaitanya ("Gaura Purnima") that evening in Miami which I had received along with the magazine. The minute I opened the BTG and saw Srila Prabhupada's beautiful face I knew at once that this person was from a different world. On reading the magazine the logic of Srila Prabhupada's arguments was inescapable, that to know God perfectly one has to hear about God from God: "*The Bhagavad Gita is directly the words of God about Himself, so your speculation about God could be right or wrong, but hearing from God Himself is perfect knowledge.*" I was so im-

pressed that I read every word of the magazine non-stop while the whole world seemed to be partying. I then turned around and convinced my group of friends to return to Miami, a couple of hours drive away, while the night was still young, to enjoy the Gaura Purnima festival and then return to partying. We all agreed, and went off to the temple. However, I never returned – I joined the temple and donated all my possessions and money to the temple. Since I had a few months left to finish college, Srila Prabhupada said I should complete it, which I did whilst living in the temple. In a short while I was leading a book distribution *sankirtan* party all over the USA, and after 6 months of living in the temple I was initiated by Srila Prabhupada. A short while later, the Temple President of Miami was asked by Srila Prabhupada to manage the ISKCON temple in Calcutta, and he took me along to assist him. I subsequently received second initiation from Srila Prabhupada and was also fortunate enough to have met Srila Prabhupada many times before his departure.

Around 1978/9 the Temple President of ISKCON Calcutta left, and I was asked to take over his position. Over the next 20-odd years as the Temple President, I took it upon myself to fulfil some of Srila Prabhupada's wishes for preaching in Calcutta, since it was the city of his appearance, and also the headquarters for many of his Godbrothers. Srila Prabhupada had wanted the Calcutta *Ratha Yatra* (the Lord's chariot parade) to be the biggest in the world, and that was accomplished when "*The Statesman*" newspaper announced one year that over 4 million people attended the festival; and the Bengali papers stated that people who would traditionally visit Jagannatha Puri were now more satisfied participating in

the ISKCON *Ratha Yatra*! I also organized ISKCON's participation in the Khumba Mela festival in 1989, which became the biggest festival in ISKCON history. I was also, by Srila Prabhupada's kind and causeless mercy, the first to begin organizing distribution of complete sets of Srila Prabhupada's books, with 5000 sets distributed in one year. I began bus tours to Mayapura, and the Calcutta temple began to maintain Mayapura just as Srila Prabhupada had personally instructed. I also got the opportunity to preach to many famous celebrities, like Yassir Arafat, the recently departed Palestinian leader, to whom I am pictured opposite presenting a copy of Prabhupada's *Bhagavad-gita As It Is*. Upon seeing the cover of the book, the first thing he said was: "*Krishna is very beautiful!*".

I must confess that although I occasionally had my doubts about the new ISKCON "Gurus" following Srila Prabhupada's departure, still, I actively promoted and became a part of the Great Guru Hoax, thinking this is what Srila Prabhupada wanted, and for this I humbly apologise. First we had the "Zonal *Acarya*" system with the 11 "successor *acaryas*" who were enjoying daily *Guru-puja* (worship) on big *vyasasanas* (thrones). I remember in particular Jayapataka Swami, who was the "*acarya*" for our zone, terminating the *Guru-vandanam* prayers which we were offering to Srila Prabhupada every morning for *Guru-puja*, and instead having them sung to him!

Then inevitably these self-authorised "pure devotees" began to fall down one-by-one, and everyone agreed something had to be done. To deal with the situation, in 1985 the infamous "50-man committee" was set up, consisting of a group of the most senior devotees in the movement at the time who were neither Gurus nor GBC members. They were given the authority

to evaluate what had gone wrong and I was asked to be part of this committee. However, the net result of all these "evaluations" and "reforms" was that the Great Guru Hoax Part 2 was born, whereby it was decided that we should allow *everyone* to become a *diksa* (initiating) Guru, provided they got the requisite number of votes from the GBC body. As a half-hearted gesture to Srila Prabhupada, we also declared that there should be more emphasis on *siksa*, or spiritual instruction, from our Founder-*Acarya*. How generous of us.

So, with time the confusion just grew and deepened, and along with it the deviations which, out of ignorance, we all took part in and accommodated. I began to feel that something was wrong, but I did not know what, nor did I have any real idea of what the solution was. Having been part of the 50-man committee, I followed with great interest all the different position papers that were put out by the GBC and various scholarly devotees, advocating different "Guru reforms" and "solutions" to the "Guru problems" plaguing ISKCON. I remember in 1990 how the *Vedic Village Review* (VVR), a challenging journal put out by rebellious devotees, promoted the "*ritvik*" idea, but only as a temporary, stop-gap measure until the real, qualified "self-effulgent" *acarya/acaryas* came along. I felt strongly that this was no solution at all, since to many devotees I dealt with on a day-to-day basis, their current Guru WAS the real, qualified self-effulgent *acarya*. So VVR was basically advocating the same system we already had, only the faces of the "Gurus" would change!

So in this way, with so many changes to the Guru system being made and proposed, my confusion grew, and not knowing what Srila Prabhupada wanted, I tried to accommodate all the dif-

Other devotees may have highlighted some of the problems, but none had clearly highlighted the solution.

ferent nonsense ideas. That was until something happened to me in early 1997, which was to change my life forever and clear up all the confusion that I had suffered, and could see afflicting ISKCON at the time.

I had heard that yet another devotee had put out a paper on the "Guru issue". Someone had told him that I was always open to reading this kind of stuff since I had followed the debate all these years. All I knew was that his name was Krishnakant, he was from England, and that his paper was called *The Final Order*. I had also heard that the GBC had asked him to prepare it as a definitive explanation of the *ritvik* position so they could see exactly what these "trouble makers" were saying. So I received his paper, expecting it to be yet another position paper like all those I had read over the years, i.e. a watered-down version of the mess we already had. However, once I began to read it, it was as if a light went on in my head. I could not put it down. I read and re-read it. Suddenly, the previous 20 years of confusion went away in an instant, like a puff of smoke.

For the first time in so many years the solution to all the problems in ISKCON had been given clearly, without an ounce of speculation or self-promotion: Srila Prabhupada was to be the *diksa* Guru for everyone in ISKCON for as long as the movement lasted. His role was to be exactly the same, and initiations were to continue exactly as they had been, just prior to Srila Prabhupada's physical departure. In other words, we should return to the status quo which existed when I first joined ISKCON way back in 1975, when Srila Prabhupada was still on the planet. I was in total bliss when I read this. I could barely contain my excitement. I could not believe that someone who had never even met Srila Prabhupada could have

written such an incisive, clear, authoritative explanation of how we could put ISKCON back on track.

Though many had already seen the now famous July 9th 1977 directive, I could now see that none had understood it properly. It was Krishnakant's unique contribution to be able to take this letter and put it together with the rest of Srila Prabhupada's instructions and quotes, and present a clear working model for how ISKCON should run, exactly as Srila Prabhupada wanted. Other devotees may have highlighted some of the **problems** (which were in any case glaringly obvious even to myself), but none had clearly highlighted the **solution**. Not only this, but for the first time Krishnakant was able to defeat all of the opposing arguments that had been put forward by people like Jayadvaita Swami to dissuade devotees from following Srila Prabhupada's instructions.

It was through reading Krishnakant's paper that I finally understood how the May 28th so-called "appointment tape" conversation was actually in complete harmony with the July 9th directive. Srila Prabhupada was to appoint *ritviks* (representative priests) only, and *diksa* Gurus could only materialise when and if he ordered as such. As we all now know, Srila Prabhupada never actually ordered any *diksa* Gurus to replace him. He only ever authorised, or ordered, a *ritvik* system.

It was also through reading *The Final Order* that I finally understood how Srila Prabhupada's instructions for all his disciples to "become guru" could only be referring to *siksa* (instructing), not *diksa* (initiating) Gurus. This had always puzzled me. *The Final Order* explained, again for the very first time, that since the order was immediate (no need to wait till Srila Prabhupada left the planet before acting as Guru); and since there



PRESIDENTIAL GIFT: Adridharan Das, ISKCON Calcutta President, gives a copy of *Bhagavad-gita* to the late Palestinian President Yassir Arafat.

was no need of any specific level of spiritual qualification ("anyone can do" - whereas *diksa* requires the topmost qualification); and since Srila Prabhupada's frequent requests for his disciples to act as Guru were nearly always accompanied by the "*amara ajnaya guru hana*" verse from the *Caitanya-caritamṛta*, which in the purports warn: "*It is best not to accept any disciples*"; these orders to be Guru could only be referring to instructing, not initiating, spiritual masters. *The Final Order* also uniquely explained that it wasn't sufficient for a devotee simply to be qualified in order to take up the role of *diksa* Guru. Though qualification was required, even more important was that the *diksa* Guru also needs to have been specifically ordered and authorised by his spiritual master before taking up the position of *diksa* Guru (as described by Srila Prabhupada in the *Srimad-Bhagavatam* and other places). Self-certification based on being qualified was not enough.

Such a profound effect did *The Final Order* (TFO) book have on my life, that I immediately contacted Krishnakant and told him that I was ready to put all my services at his disposal, and asked him to direct me as to what I should do. He requested that I should distribute TFO as widely as possible, and also to arrange for its translation into Hindi and Bengali, which I did. I then sent TFO to Sunder Gopal Das, Temple President of ISKCON Singapore, and also to Madhu

Pandit Das, Temple President of ISKCON Bangalore, and like myself (and subsequently many other devotees worldwide) they also become firmly convinced of Srila Prabhupada's continued status as the only authorised *diksa* Guru in ISKCON.

Krishnakant then decided to mobilise the ISKCON Temple Presidents, who had become convinced by TFO, into some sort of organisation dedicated to restoring ISKCON exactly in line with Srila Prabhupada's instructions. In 1999 in Malaysia he founded the IRM (ISKCON Revival Movement) and asked the Temple Presidents to work under that banner worldwide. He appointed the IRM's first officers and gave the IRM its structure and mission. I continue to serve the IRM under that structure to this day. Indeed, I have lent my name to help the IRM present its arguments through Krishnakant's writings and have been fighting the GBC through the courts.

But I can honestly say that it was only through carefully reading and understanding TFO that I finally came "*Back to Prabhupada*" after so many years of confusion in the wilderness of deviation from the orders of the spiritual master of us all: **His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.**

Readers are cordially invited to follow Adridharan's example by sending us your story of just how you came 'Back to Prabhupada'.

Srila Prabhupada speaks out on false Gurus

We should be very careful before accepting a Guru

"The sastras enjoin that before we take a guru we study him carefully to find out whether we can surrender to him. We should not accept a guru suddenly, out of fanaticism. That is very dangerous." (The Science of Self Realization, chapter 2, 'Choosing a Spiritual Master')

Ambition to be Guru is very dangerous

"Our mission is to serve (...). Not that you take the place of the guru. That is nonsense, very dangerous. Then everything will be spoiled. As soon as you become ambitious to take the place of guru—gurusu nara-matih. That is the material disease."

(Srila Prabhupada Conversation, April 20, 1977)

"That is the difficulty. Everyone sees that "Some way or other, I become guru. Then so many persons will offer me respect. Somehow or other, create some situation. Then I become guru." This is going on. Not bona fide guru. (...) They will drink, they will hunt after woman and have some attractive singing or dancing and become guru. What is meaning of guru, they do not know. Somehow or other become popular and become guru. This is going on."

(Srila Prabhupada Conversation, May 2nd, 1976)

One who is disobedient to the order of the Guru cannot be a Guru

"If you become disobedient to guru, then your business is finished."

(Srila Prabhupada's Srimad-Bhagavatam Lecture, August 10th, 1974)

"Because that is offense. Guror avajna. First offense is guror avajna, defying the authority of guru. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning. Guror avajna. Everything

is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be siksa-guru or anything else. He is finished, immediately."

(Srila Prabhupada's Bhagavad-gita Lecture, July 4th, 1974)

"The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions. As soon as one is deviated from the instructions of the spiritual master, the uprooting of the bhakti-lata begins, and gradually all the leaves dry up."

(Sri Caitanya-caritamrta, Madhya-lila, 19.156, purport)



Beware of false, unauthorised Gurus

"By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acaryas, the holy teachers in the strict disciplic succession (...) Instead, to mislead the people in general, they themselves become so-called

acaryas, but do not even follow the principles of the acaryas."

(Sri Isopanisad, mantra 12, purport)

"One cannot become happy by accepting a false guru. A guru should be accepted as advised in Srimad-Bhagavatam (11.3.21). Tasmad gurum prapadyeta jijnasuh sreya uttamam: One should approach a bona fide guru to inquire about the highest benefit of life. (...) If one is able to obtain the dust of the lotus feet of such a guru, his life becomes successful. Otherwise he is baffled both in this life and in the next."

(Srimad-Bhagavatam 5.14.13, purport)

"The misguided conditioned soul also approaches so-called sadhus and svamis who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future (...) To get some material benefit, the conditioned soul approaches these pseudo sannyasis and yogis for cheap blessings, but he does not receive any benefit from them, either spiritual or material." (Srimad-Bhagavatam 5.14.13, translation and purport)

Srila Prabhupada warns of jealous people accepting service in ISKCON

"There are many jealous people in the dress of Vaisnavas in this Krsna consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaisnava."

(Sri Caitanya-caritamrta, Madhya-lila, 1.218 purport)

"A jealous person in the dress of a Vaisnava is not at all happy to see the success of another Vaisnava in receiving the Lord's mercy. Unfortunately, in this Age of Kali there are many mundane persons in the dress of Vaisnavas, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says, kali-cela. He indicates that there is another Vaisnava, a pseudo Vaisnava with tilaka on his nose and kanthi beads around his neck. Such a pseudo Vaisnava associates with money and women and is jealous of successful Vaisnavas. Although passing for a Vaisnava, his only business is earning money in the dress of a Vaisnava."

(Sri Caitanya-caritamrta, Madhya-lila, 1.218 purport)

The fate of such false Gurus

"These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in Bhagavad-gita (16.19-20) that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell. Sri Isopanisad confirms that these pseudoreligionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification."

(Sri Isopanisad, mantra 12, purport)

Myth-busters:

The “three types of *acarya*” myths

Until the mid-1980s, it was always taught within ISKCON that the original eleven *ritviks* were carefully selected by Srila Prabhupada to act as initiating *acaryas* (spiritual masters or Gurus) due to the fact that they were *uttama adhikaris*, or devotees who had attained the topmost platform of devotional service (Guru Hoax, part 1). Once these “*acaryas*” started “having sex with men, women and possibly children” (to use the published words of GBC-elected Guru Jayadvaita Swami), a new philosophy for a “relativised *acarya*” had to be hastily crafted which would simultaneously account for the behaviour of these current “*acaryas*” as well as allow for many more devotees to also become *diksa* Gurus, with the *diksa* Guru now no longer needing to be a liberated soul. It was at this point that a letter, written many years before by a scholarly devotee called Pradyumna Das, was suddenly touted as the answer to ISKCON’s Guru woes. Ravindra Svarupa Das (former GBC chairman and voted-in Guru) used this letter’s re-definition of the term “*acarya*” as the basis of a paper that was instrumental in crafting the Guru Hoax, part 2, and thereby giving us the Guru system we have in ISKCON today. This paper was called *Under My Order*, and was issued in 1985 on behalf of the US Temple Presidents who were rebelling against the Guru system in place at the time, wanting instead Guru-ship to be opened up to all of Srila Prabhupada’s disciples. In the said paper, Ravindra Svarupa states:

“I have taken this definition of acarya from the letter of August 7th 1978, from Pradyumna to Satsvarupa dasa Goswami. The reader should now turn to this letter (which I have appended) for careful study.” (Under My Order, Ravindra Svarupa Das, August 1985)

Since these ideas regarding “*acaryas*” taken from Pradyumna’s letter form part of the basis of ISKCON’s current Guru system, below we will answer the myths that arose directly from Pradyumna’s letter.

1) MYTH: “There is a fundamental difference between the terms ‘spiritual master’ or ‘Guru’ and the term ‘*acarya*’.”

BUSTED: According to Srila Prabhupada, the terms “Guru”, “*acarya*” and “spiritual master” are all interchangeable:

“...a teacher or spiritual master is liable to be rejected if he proves himself unworthy of the position of a guru or spiritual master. A guru is called also an acarya...” (Srimad-Bhagavatam 1.7.43, purport)

2) “There are three types of *acaryas*: one who teaches by example, one who initiates disciples (but who may not be fully liberated), and one who not only initiates but also heads up an institution and is worshipable by all as a fully liberated spiritual master.”

BUSTED: According to Srila Prabhupada, there are just two categories of *acarya* or spiritual master, one who instructs (*siksa*) and one who initiates (*diksa*):

“The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master.” (Sri Caitanya-caritamṛta, Adī-līla 1, ‘The Spiritual Masters’)

The *acarya* who initiates disciples is defined as follows:

“In the Vayu Purana an acarya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.” (Sri Caitanya-caritamṛta Adī-līla 1.46, purport)

Srila Prabhupada never taught that there were two types of initiating *acarya*, one who could head up an institution and one who, through some unspecified disablement, could not. He only defined “*acarya*” as above.

3) MYTH: “Anyone who grants initiation or is a guru may be called as “*acaryadeva*” etc - by his disciples only. Whoever has accepted him as guru must give all respects to him in every way, but this does not apply to those who are not his disciples.” (Pradyumna Das, 7/8/78)

BUSTED: This definition of the word “*acaryadeva*” is completely at odds with the one given by Srila Prabhupada:

“...when we speak of the fundamental principle of Gurudeva, or Acaryadeva, we speak of something that is of universal application (...) he is the Jagad-Guru, or the Guru of all of us...” (Sri Prabhupada’s homage to his spiritual master, February 1936, emphasis added)

Thus Pradyumna’s letter completely relativised the absolute position of the true initiating *acarya*, implying as it does the unauthorised philosophy that initiation (*diksa*) could be given by people who had not reached the topmost platform of devotional service, and were therefore only to be respected by those few unfortunates he was somehow able to dupe.

4) MYTH: “But the GBC would never have adopted Pradyumna’s ideas if they had not originated from Srila Prabhupada.”

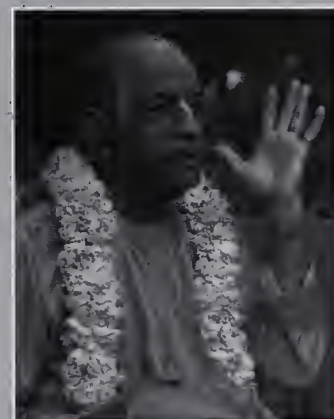
BUSTED: Pradyumna himself admits in his own letter:

“Much of the knowledge written here is not found in sastra.” (Pradyumna Das, 7/8/78)

He also gave a clear indication of the source of his ideas:

“Indeed in the different Gaudiya Mathas, even if one Godbrother is in the position of acarya ...”

Certainly his relativised, minimised initiating *acarya* theory is nowhere to be found within Srila Prabhupada’s teachings. As we continue to document in BTP, these bogus ideas have proven disastrous for ISKCON.



Satsvarupa's contaminated *Lilamrta*

In BTP 4 we gave the sad history of Satsvarupa Das, the ISKCON Guru hoax founder, who was recently exposed as having had an affair with a married woman, yet is still desperately trying to cling to his *diksa* (initiating) Guru status. Now that his facade of saintliness has been exposed for what it was, a sham, we felt it timely to warn readers of the dangers of reading his biography of Srila Prabhupada: *Srila Prabhupada-lilamrta*. Many devotees have appreciated this book since it does contain direct quotes from Srila Prabhupada's lectures, conversations and books. However, in amongst the nectar of Srila Prabhupada's words, Satsvarupa Das has weaved his own mundane bias and self-interest.

Fabricated evidence supporting the great Guru hoax

So determined was Satsvarupa Das to convince the world of his legitimacy as an initiating Guru, he invented his own version of the May 28th, 1977 conversation with Srila Prabhupada (the so-called "Appointment tape" - see BTP 3, page 11) which to this day is still printed in the *Lilamrta*. Below we give an amalgam of all four official GBC versions of the relevant section of the conversation (with variations in brackets):

Satsvarupa dasa Goswami: So (then) (they) (they'll) (may) also be considered your disciples?

Srila Prabhupada: Yes, they are disciples, (but) (why) consider ... who

Tamal Krsna Goswami: No. He is asking that these ritvik acaryas, they are officiating, giving *diksa*, (there)... the people who they give *diksa* to, whose disciples are they?

Srila Prabhupada: They are his disciples.

Tamal Krsna Goswami: They are his disciples (?)

Srila Prabhupada: Who is initiating ... (his) (he is) grand-disciple ...

And below is Satsvarupa's in-

vented version as it appears in the *Lilamrta*:

"So they may also be considered your disciples," said Satsvarupa, referring to those persons initiated on Prabhupada's behalf by the ritvik acarya.

"They are their disciples," said Srila Prabhupada. Now he was speaking of initiations after his passing away. "They are the disciples of the one who is initiating. And they are my granddisciples..."

(Satsvarupa dasa Goswami, *Srila Prabhupada-lilamrta*, Vol. 6, 'Uniting Two Worlds', chapter 8)

In the actual recording, Srila Prabhupada agrees that all disciples initiated within the ritvik system are his...

Satsvarupa: So they may also be considered your disciples

Srila Prabhupada: Yes, they are disciples...

...this completely contradicts the idea that Srila Prabhupada was appointing successors, so what does Satsvarupa do? He skips that line completely and then changes "They are his disciples" (where Srila Prabhupada can only have been speaking of himself in the third person, since "his" is singular) to: "They are their disciples," which gives the false impression of a plurality of initiators. Thus we are meant to understand that the ritviks mentioned at the beginning of the conversation will magically transform themselves into fully-fledged *diksa* Gurus. Satsvarupa then claims that Srila Prabhupada selected or appointed him and ten others as *diksa* Gurus, even though the GBC abandoned this claim in the mid-1980s:

"Later, he would select 'some of you,' and whoever he selected could become an initiating guru."

(Satsvarupa dasa Goswami, *Srila Prabhupada-lilamrta*, Vol. 6, 'Uniting Two Worlds', chapter 8)

As the GBC have been forced to concede, there was no special *diksa* Guru selection. Srila

Prabhupada only ever "selected" eleven devotees to act as ritviks, or representative priests, not as *diksa* Gurus in their own right. Yet the *Lilamrta* is sold in temple bookshops as though it were the gospel truth.

Satsvarupa portrays Srila Prabhupada as an ordinary human

Throughout, the *Lilamrta* insidiously implies that Srila Prabhupada was an ordinary human being with all the regular frailties, fears and insecurities. The book is subtitled: "A very real human story", and to drive the point home in the introduction Satsvarupa writes: "I invite the reader to enjoy the very real, human life story of Srila Prabhupada" - just in case anyone might get the wrong impression that Srila Prabhupada was in any way superhuman. Contrast this with the correct scriptural understanding:

"...the spiritual master is the sum total of all demigods." (The Science of Self Realisation, chapter 2).

"A person acting in the service of Krsna with his body, mind and words is a liberated person, even within the material world." (Bhakti-rasamrta-sindhu 1.2.187)

"Therefore, one is forbidden to regard the guru as an ordinary human being (gurusu nara-matir...narakī sah). The spiritual master, or acarya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him."

(Srimad-Bhagavatam 10.4.20, purport)

By the time Satsvarupa began writing the *Lilamrta* he had already illegally ensconced himself as one of Srila Prabhupada's successors, even though he knew he was not qualified for this position:

"As for guru, I am in no position for that... Now Srila Prabhupada has departed in his personal presence. I am to begin initiating disciples. At

present I don't feel I could give a disciple shelter. I could not tell a soul that if he simply served me nicely, I could take him back to Godhead."

(Satsvarupa dasa Goswami, ISKCON in the 1970s)

He also said of Srila Prabhupada:

"I sometimes saw him as my rival. Still, I sometimes feel a twinge of jealousy when one of my disciples speaks on and on about all the realisations he is getting from his relationship with Srila Prabhupada."

(Satsvarupa Das Goswami, *Srila Prabhupada is Here*)

Satsvarupa either consciously or unconsciously made the biography of Srila Prabhupada a vehicle to minimise His Divine Grace's greatness; perhaps so he and the other Guru hoaxers would not pale completely into insignificance as wannabe acaryas. In the material world we are innately envious of the Supreme Lord Krishna. This envy also extends to whoever represents him. So already we are at a huge disadvantage when trying to have absolute faith in the bona fide spiritual master. The last thing we need is someone writing a book that merely confirms the idea that he was not so very different from us. Thus, even if Srila Prabhupada may have ascribed to himself feelings and emotions that we recognise, perhaps to encourage us, as disciples we should not spend our time broadcasting these to the world just to demonstrate how "very human" he was. Here are just a few examples of the many mundane, "human" attributes Satsvarupa Das offensively superimposes onto Srila Prabhupada:

"Srila Prabhupada was forced by mundane circumstances"

"The Bowery and Chinatown were too far out of the way. They would find him a new place. **Forced by conditions** he accepted as Krsna's mercy, Prabhupada sat pa-

tiently, trying not to disturb anyone..."

(Lilamrta, Vol. 2, 'Planting the Seed', chapter 17)

The subtle inference here is that Srila Prabhupada was forced into situations, just like you and I, the only difference being that he somehow "accepted" those circumstances as "Krsna's mercy".

Yet Srila Prabhupada tells us the proper understanding:

"...a pure devotee is **never under the modes of nature**. In other words, **no material laws apply on a devotee** because he is fully under the direction of Krsna. (...) in this kind of loving service there is **no question of force**."

(Srila Prabhupada Letter, February 14th, 1970)

"Srila Prabhupada was shaken by adversity"

"Although Prabhupada's home had suddenly become an insane terror, the street at its door was also a hellish, dangerous place. **He was shaken**."

(Lilamrta, Vol. 2, 'Planting the Seed', chapter 17)

Yet Srila Prabhupada taught:

"Established thus (in Krishna consciousness), one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is **never shaken**, even in the midst of the greatest difficulty." (Bhagavad-gita 6.20-23)

"An unalloyed devotee is **never disturbed** by any kind of trying circumstance."

(Srimad-Bhagavatam 6.12.19, purport)

"Srila Prabhupada felt unhappiness"

"He was gaunt and looked **very sorrowful**."

(Lilamrta, Vol. 4, 'In Every Town and Village', chapter 31)

"When Abhay left Bharati Bhavan, with its six-foot-high let-

tering 'League of Devotees' painted across the outside wall, **he felt sad**."

(Lilamrta, Vol. 1, 'A Lifetime in Preparation', chapter 7)

Yet Srila Prabhupada taught:

"When one is self-realized, then he is **jolly**." Prasannatma. He is **never morose**. He is jolly. Na socati na kanksati: "He has no lamentation, no hankering."

(Srila Prabhupada Conversation, June 19th, 1974)

"In the liberated stage, oneness with the Supreme Lord means that one has **no realization other than happiness**."

(Srimad-Bhagavatam, 3.28.37, purport)

"Srila Prabhupada was dependent on ordinary people"

"A mendicant, Prabhupada was temporarily **dependent** on the good will of his Mayavadi acquaintance, with whom he regularly conversed and from whom he **accepted shelter**."

(Lilamrta, Vol. 2, 'Planting the Seed', chapter 14)

"Now **his last hope** was Sri Padanpat Singhania... He was Prabhupada's **final hope**."

(Lilamrta, Vol. 2, 'Planting the Seed', chapter 15)

Yet Srila Prabhupada taught:

"When you live at the mercy of others, this is called **dog's business**. Just like a dog lives at the mercy of the master. So it is **strictly prohibited** for the brahmanas."

(Srila Prabhupada Lecture, July 8th, 1976)

"A Krsna conscious person **does not take shelter of any person, man or demigod**."

(Bhagavad-gita, 3.18 purport)

"Srila Prabhupada's situation was insecure"

"A. C. Bhaktivedanta Swami Maharaja...now had to face starkly that he had not one friend of stature in the US. Suddenly, he was as homeless as any derelict on the

street. In fact many of them (...) were **more secure than he**. They were ruined but settled."

(Lilamrta, Vol. 2, 'Planting the Seed', chapter 17)

"This is what it meant to be working without government sponsorship...without a patron. **It meant being vulnerable and insecure**."

(Lilamrta, Vol. 2, 'Planting the Seed', chapter 17)

Yet Srila Prabhupada taught:

"You just become obedient to Me, surrendered to Me. I shall give you all protection." This is the law. So if you become a surrendered soul to God, then your position is **very secure**."

(Srila Prabhupada Lecture, October 19th, 1975)

"When a devotee **needs something**, the Supreme Personality of Godhead **supplies it**."

(Srimad-Bhagavatam 7.10.4, purport)

"Srila Prabhupada felt lonely without his spiritual master's physical presence"

"Yet even armed with this philosophy, Abhay **felt all alone**. His two great well-wishers were gone – his father and now his **spiritual master**."

(Lilamrta, Vol. 1, 'A Lifetime in Preparation', chapter 4)

"...yet without his spiritual master's **physical presence**, he felt small and very much alone."

(Lilamrta, Vol. 1, 'A Lifetime in Preparation', chapter 9)

"Abhay **groped after memories** of his spiritual master."

(Lilamrta, Vol. 1, 'A Lifetime in Preparation', chapter 9)

Yet Srila Prabhupada states the opposite:

"When I first came to the United States I was seemingly alone for one year. But **I never felt alone**. I always felt the presence of my Guru Maharaja."

(Srila Prabhupada Letter, December 27th, 1974)

"So my Guru Maharaja will be very, very much pleased with you ... it is not that he is dead and gone. That is not spiritual understanding ... he is seeing. **I never feel that I am alone**."

(Srila Prabhupada Lecture, March 2nd, 1975)

"So far as personal association with Guru is concerned, I was only with Guru Maharaj 4 or 5 times, but I have never left his association, not even for a moment. Because I am following his instruction, **I have never felt any separation**."

(Srila Prabhupada Letter, February 20th, 1972)

Conclusion

The Lilamrta is quite dangerous since it mixes truth with illusion, the mundane with the transcendental. As Srila Prabhupada warned:

"Intermingling the spiritual with the material causes one to look on transcendence as material and mundane as spiritual. All this is due to a poor fund of knowledge."

(Sri Caitanya-caritamrta, Madhyalila 16.72, purport)

This might explain Satsvarupa Das' infatuation with **mundane** songs, poetry, jazz, paintings and other people's wives; all whilst posing as a **spiritual** master. Yet the same fate surely awaits anyone who becomes influenced by his writing.



Satsvarupa Das: still mixing the spiritual with the material

The evidence summarised – Part 1

Bringing together all the evidence we have presented thus far in previous issues, we have established an irrefutable case regarding Srila Prabhupada's status as the only *diksa* Guru for ISKCON. We will summarise this evidence in one page, which can be used to convince anyone in simple jargon-free language that Srila Prabhupada is the sole *diksa* Guru for ISKCON.

- 1) Srila Prabhupada sets out shortly before his departure the system of initiation to be practised in ISKCON for the **"purpose of performing initiations, both first initiation and second initiation."** This is the PURPOSE of the July 9th 1977 directive – to allow initiations to be conducted in ISKCON – not to allow initiations only for whilst Srila Prabhupada is sick, or while he is on the planet etc. Thus the purpose of the directive sets out right at the beginning for what, where and for how long the directive is to be applicable. It is to be applicable in ISKCON to allow initiations to be performed, and there is NO RESTRICTION given on when or how these initiations are to be performed. Rather, the directive mentions NO SPECIFIC TIME-PERIOD for its applicability because it is not a temporary directive. The very absence of a time-period is in itself the proof that the directive is a permanent directive for ISKCON. Just like whenever Srila Prabhupada issued a directive for ISKCON, if no time-period is mentioned, it is understood to be applicable for ISKCON, and not some temporary time-period or circumstance that is not even mentioned. (Please see BTP 1, page 4, for the full text of the directive). The directive states *three* times that those initiated via this system will be disciples of Srila Prabhupada *only*, with those named as *ritviks* acting as "his representative"
- 2) This is confirmed by other letters issued at the same time as the above directive, by the same person who issued the directive on Srila Prabhupada's behalf: Srila Prabhupada's secretary. These letters state that the system of initiation mentioned in the directive is the system for the "FUTURE" and those conducting the initiations, should "CONTINUE" to do so. (Please see BTP 3, page 14, for full details of the letters).
- 3) With the system established as the system by which initiations are to be managed in ISKCON, Srila Prabhupada's Last Will and Testament makes it doubly clear that this system should not be changed. The Last Will and Testament states: *"The system of management will continue as it is now, and there is no need of any change."* Clearly the system by which initiations are to be managed in ISKCON just set up by Srila Prabhupada, shortly before his departure, is part of the system for managing ISKCON. (Please see BTP 2, page 14, for full details).
- 4) Srila Prabhupada's Last Will and Testament also makes it clear that ISKCON was only ever meant to be comprised of disciples directly initiated by Srila Prabhupada. Srila Prabhupada states that Executive Directors for all the permanent ISKCON properties in India, which are to remain for the lifetime of ISKCON, will always be **"MY INITIATED DISCIPLE"**. (Please see BTP 2, page 14, for full details).
- 5) Srila Prabhupada's books contain information and instructions which are applicable for the lifetime of ISKCON. They were not issued to be applicable either ONLY for whilst Srila Prabhupada was on the planet, or for AFTER he left the planet. They were applicable for BOTH time periods. And in these books Srila Prabhupada mentions, without restriction or qualification, that the initiation system used in ISKCON is that which was in place whilst he was on the planet – in other words, he speaks of the same system being in operation throughout ISKCON's lifetime – he does not speak of any fundamental CHANGES needing to be made to accommodate his physical departure. (Please see BTP 4, page 14, for full details).
- 6) Following on from this, it can also be shown that the initiation system described in the books can NOT possibly be describing the multi-Guru initiation system which ISKCON currently practises. (Please see BTP 5, page 14, for full details).

So Srila Prabhupada's final, signed directive regarding initiations to the ISKCON society; other letters issued by his secretary at the same time; his Last Will and Testament; and his books - all say exactly the same thing – that ISKCON should practice a system of initiation which was the same as established by Srila Prabhupada when he was on the planet. This system, of course, has Srila Prabhupada as the Guru, with initiation ceremony formalities and rituals carried out by others. **NOTHING ANYONE CAN SAY TO YOU CAN CHANGE THE ABOVE FACT.**

Hence for those who wish to actually just FOLLOW Srila Prabhupada's orders, there is nothing to debate or discuss.

It should also be noted that the July 9th, 1977 directive, is not just another "letter", but actually a DOCUMENT, for the GBC charged with circulating it states he is:

*"enclosing herein two *documents* 1) Srila Prabhupada's final version of his Last Will; and 2) Srila Prabhupada's initial list of disciples appointed to perform initiation for His Divine Grace." (Letter to all GBCs, Ramesvara Swami, July 21st, 1977, emphasis added)*

So just as the Last Will and Testament cannot be revoked or changed, neither can the July 9th directive or the other evidence we have presented.

IRM Mission Statement

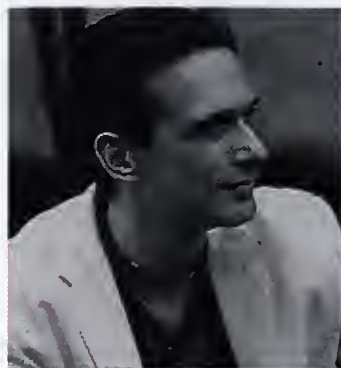
Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada from our material vision on November 14th 1977, the International Society For Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Srila Prabhupada, the chief of which being his displacement as the sole *Diksa* Guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Srila Prabhupada gave, beginning with his role as the sole authority and *Diksa* Guru for ISKCON. The IRM's position is set out in *The Final Order* - see back page for order details.



ISKCON Guru condemns “rotting” GBC

In BTP 2 we saw how Bhakti Tirtha Swami, an ISKCON “Guru” who claims to be in contact with aliens, was upset at being called a “demon” by another unauthorised ISKCON Guru, Bhakti Vikash Swami. In BTP 5 we saw how ISKCON’s most powerful “Guru”, Jayapataka Swami, is seen as “sick”, “obsessive” and “dishonest” by his Guru peers, who fear he wants to steal all their disciples. Now Suhotra Swami (another voted-in ISKCON Guru) has accused all his GBC Guru cohorts of making a massive offense to Srila Prabhupada by actively supporting the publication and promotion of the book *Hidden Glory of India* by Steven Rosen (aka Srila Prabhupada disciple Satyaraja Das, but who according to Suhotra “would rather be known by his *karmi* birth name than his initiated one”), in which he claims...

“...Srila Prabhupada’s preaching mission to America is linked by saccharine words to “the distinguished swamiji Vivekananda.” Not only that, but to a member of the



Steven J. Rosen (Satyaraja Das) - Under fire along with the entire GBC-Guru cartel

“Narayan Maharaj! He’s from the Gaudiya Math - an extremely advanced devotee, and a renowned scholar (...) he’s such a great soul, a genuine *sadhu*”

Satyaraja Das (*In Defense of Reality*, Equal Vision Records, 1993)

Gaudiya Math whom we know was dismissed by Srila Bhaktisiddhanta Sarasvati Thakura as a black snake. Not only that, but to an elderly Indian scholar who is a contributor to an Internet website that viciously criticizes Srila Prabhupada and calls Srimati Radharani a bogus deity. Not only that, but to a host of other mundane people.”

The book has been widely distributed throughout North America and Europe with the full blessings and co-operation of ISKCON’s GBC, which is comprised almost entirely of self-appointed or voted-in Gurus. Indeed, as Suhotra Swami states, the book was “the BBT’s main distribution book for North America.” If Suhotra Swami is correct, it means that practically every Guru in ISKCON is implicated in seriously offending Srila Prabhupada. It is certainly a huge blunder by the BBT (Bhaktivedanta Book Trust), which was established to exclusively publish Srila Prabhupada’s books, to so enthusiastically sponsor Mr. Rosen’s book since he is an ardent advocate of HH Narayana Maharaja, the GBC’s arch-enemy. The GBC were foolish enough to use Narayana Maharaja as their star witness in their 1990 *ISKCON Journal* when they wanted to crush support for Srila Prabhupada’s directive on *ritvik* initiations for ISKCON (see BTP issue 5), thus opening the door for him to swipe huge chunks of the Movement. And now they widely distribute a book by someone who has made the following gushing comments:

“Narayan Maharaj! He’s from the Gaudiya Math - an extremely advanced devotee, and a renowned scholar (...) he’s such a great soul, a genuine *sadhu* (...) Narayan Maharaj is extraordinary (...) When you love someone, you want to know as much as possible about them (...) He has translated many important Vaishnava works into Hindi, and is now considered one

of the leading Gaudiya Vaishnava devotees in all of India. So you are very fortunate to have met him.” (Steven Rosen, *In Defense of Reality*, published by Equal Vision Records, 1993).



“the fish is rotting from the head” - Suhotra Swami’s assessment of the GBC

So, another classic own-goal by the GBC. However, Suhotra Swami’s devastating assessment of his fellow Guru hoaxers goes way beyond the implications of just this one awful book:

“My realization is that for the past six or eight years I have been struggling not to admit to myself that there is a clear trend among ISKCON’s leadership to minimize Srila Prabhupada’s mood and teachings, and to promote relativity, mediocrity, mediocracy, bureaucracy, and quasi-Hinduism as the new mindset of ISKCON. (...) My realization is that this book is a landmark of offensiveness against the Founder-acarya of ISKCON.

(...) Now, if this book is being distributed in America, that furthermore means “somehow or other” the North American GBC don’t see anything wrong with it. That’s all the proof in the world that the fish is rotting from the head.”

Strong words, but it appears not to have occurred to Suhotra Swami that this minimising of Srila Prabhupada has been going on a lot longer than “six or eight years”. It started when the GBC unauthorisedly removed Srila Prabhupada from his rightful position as ISKCON’s sole initiating

Guru, way back in 1977. Suhotra Swami thus hypocritically accuses his Guru colleagues of minimising Srila Prabhupada when he is just as guilty himself. He has fully supported and participated in both the great Guru hoax parts 1 and 2. Suhotra Swami laments:

“When I note that so many leading figures in our movement continue to putter on with their prescribed duties in the blackening shadow of this offense, I am not at all encouraged.”

But what bigger offense can there be than effectively kicking Srila Prabhupada out of his own mission and stealing all his disciples? We might all be more “encouraged” if Suhotra Swami started dealing with that issue, which is the original mother of all the many deviations he has identified.

So here we have the absurd situation where one Guru, who is meant to be as good-as-God, claims many other supposedly good-as-God Gurus are acting offensively, minimising Srila Prabhupada, and preaching complete nonsense. He’s right of course; but he also needs to look in the mirror.

“He [Narayana Maharaja] seems to be some kind of talented pretender or imposter, who has seduced, beguiled and misled many people”

Ravindra Svarupa Das, ISKCON voted-in Guru, “Taking Srila Prabhupada Straight”, 16 July 1998

Back to Prabhupada BACK ISSUES!

To receive back issues of BTP, and to subscribe to our email newsletter, please write to: irm@iskconirm.com
All glories to Srila Prabhupada!

ISKCON Gurus Preach "Materialistic Guru" Hoax

A hoax by definition has no substance, built as it is on a foundation of lies and fabrication. In order to preserve their falsely acquired status as initiating (*diksa*) Guru successors to Srila Prabhupada, ISKCON's current and "wannabe" Gurus have had to resort to twisting Srila Prabhupada's teachings in order to bring the sacred post of a bona fide spiritual master down to the level of a conditioned soul. In this way, they can justify their fall-downs and moral transgressions by arguing that a bona fide initiating spiritual master can be subject to the same imperfections and impurities as them. And thus, the ISKCON Guru hoax sadly continues.

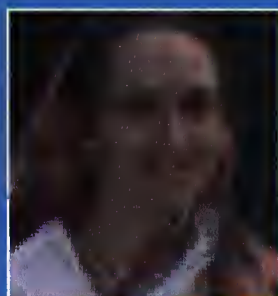
ISKCON Gurus Contradict ISKCON Founder-Acarya!



HH Devamrta Swami, ISKCON GBC voted-in Guru, GBC First Vice-Chairman 2004:

"When the GBC allows a devotee to take up the service of initiating, **it does not thereby endorse him as an uttama adhikari or "pure devotee" or certify his having achieved any specific state of realization.** Rather, the GBC indicates that it has no objection to his initiating disciples within ISKCON."

(2004 GBC Resolution 409)



Urmila Devi Dasi, ISKCON Guru candidate:

"Even a **materialistic initiator** into an **impure** method of worship is to be considered and respected as **acarya**"

(co-author, GBC Sastriic Advisory Council Paper, 2003)



HH Bhakti Caru Swami, ISKCON GBC voted-in Guru, GBC Vice-Chairman 1988-89

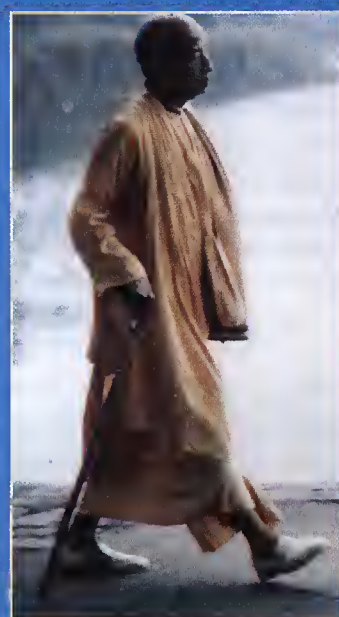
"That if **a guru is engaged in sense gratification violating either one or more of the regulative principles** but there is hope that he can be rectified, then **his disciples should allow time for such rectification to take place** and they should take shelter of Srila Prabhupada and senior Vaisnavas as siksha gurus."

(1987 GBC Resolution 65, cited in GBC approved paper, Guru-Asraya: Maintaining Shelter in the Guru-Parampara, March 19, 1989)

His Divine Grace Srila Prabhupada ISKCON Founder-Acarya:

"One should not become a spiritual master **unless** he has attained the platform of **uttama-adhikari**...Therefore a disciple should be **careful** to accept an **uttama-adhikari** as a spiritual master."

(The Nectar of Instruction, text 5, purport)



Aksayananda: I was recently told by one devotee that the *acarya* does not have to be a pure devotee.

Prabhupada: What?

Aksayananda: That the *acarya* does not have to be a pure devotee.

Prabhupada: Who is that rascal?...

Who said? Who is that rascal? **The *acarya* does not require to be a pure devotee?...He manufactured his idea. Therefore he's a rascal. Therefore he's a rascal...He thought something rascaldom, and he is expressing that. Therefore he is more rascal.**

(Morning Walk, December 10, 1975 Vrindavan)

"Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. **A conditioned soul is hampered by four defects:** he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. **Consequently we have to take direction from liberated persons...** Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered."

(Srimad-Bhagavatam 4.18.5, purport)

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From the Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK